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OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For September 28 — Testing Philosophies of Life

Ecclesiastes 1:2, 17; 2:1, 11, 24 12:1-8, 13, 14

"Melancholy is inseparable from every mind that looks below the surface and every heart that feels profoundly" wrote one student of Ecclesiastes. Carlyle and Goethe were both touched with a profound sadness, and even Jesus shared their feeling for he "saw publicans growing rich by extortion, hypocrites mounting to Moses chair, subtle, cruel foxes couched on thrones, scribes holding the key to knowledge and the blind multitudes following their blind leaders into the ditch."

A man of mature experience, concerned about the enigma of life sets out upon a serious quest, saying "What is the Chief Good of life"? The Preacher of Ecclesiastes has been called cynical and disillusioned, when it might better be said he was deeply courageous. The shallow answers of his contemporaries he turned aside. It is probably true that he was not satisfied with his own answers. The recurring refrain, "vanity of vanities, all is vanity," is not the clarion call of a completely happy man. But his denial of superficial answers, answers still proposed today, is valid and authentic.

Surely wisdom is the Chief Good said some. But the Preacher tried the way of wisdom. "I gave my heart to seek and search out by wisdom," and could say, "I have gotten more wisdom than all that were before me." But he came to see that "in much wisdom is much sadness."

And like Faust, when study and research failed to provide an answer, he turned to pleasure. He plumbed the depth of luxury, sensual pleasure, extravagance, a plethora of comforts, servants, all were tried. Some have been bothered by the fact that he found some good in pleasure. "It is good to eat and drink and enjoy the fruits of labor." But pleasure is not the Chief Good.

Then to business. But the motives which drive the business man are mixed ones. Often business is selfish and base. Not satisfied to supply one's simple needs, he tries to enrich himself at the expense of his neighbors. Your neighbor becomes your rival, and soon you are driven by your work, and verily there is only vexation of spirit. It is vanity.

Then surely worship is the Chief Good. The House of God, the exercise of prayer, the rendering of vows, the costly sacrifice are surely good. But his indictment of worship parallels that of wisdom, pleasure and business. He calls for a more excellent way of worship, a worship in which words are few and vows are restrained, a worship aware of the Providence of God.

There is a time and place for all things, wisdom, pleasure, labor, sacrifice. But all must be taken with caution. None can be the Chief Good, for "God has sent Eternity in our hearts."

The conclusions of Ecclesiastes may be summed up in three maxims which are worthy of much study. (1) Replace the spirit of competition with the spirit of cooperation. (2) Replace the formality of worship with reverent, steadfast sincerity. (3) Replace a grasping self-sufficiency with constant trust in the Providence of God.

Questions:

1. What is the chief interest of people generally? Money? Ease? Power? Good will?
2. What happens to the aim of a person when he becomes Christian in his life? Does his aim change? How great is the change?
3. How do the aims, the goals of men affect our world problems? What is the chief goal of America? Of Russia? Other nations?

RUSSELL E. REES

For October 5—The Better Revelation

Hebrews 1, 2, 6:13; Mt. 3:16-17; Jn. 14:5-11

That God has spoken to man is the ground of all religion. "The Divine Other whom we seek is also seeking us," and the speaking of God to man is what we mean by revelation. For revelation is self-manifestation on the part of God. The writer of Hebrews assumes this and makes no effort to prove it. His purpose is rather to declare the superiority of the revelation in Christ over all that had preceded it.

"In many and various ways God spoke of old to the fathers." He has said some things through nature and "the heavens declare the glory of God." He has often spoken through the enlightened consciences of men so that man has a clearer sense of what God expects in the way of moral behavior. Surely he had spoken through the Mosaic law, and to some extent through the rites and rituals of temple worship. God surely had spoken through the prophets, who prefaced their most penetrating words with, "Thus saith the Lord," and "The Lord God has spoken."

But it is evident that these former revelations, fine as they often were, lacked unity. They were not only at "sundry times" but in "divers manners." The revelation in the Old Testament was given over a period of fifteen hundred years, through men of differing ability and insight. It was indeed broken and scattered. It had no vital, vibrant center. It is only as one reads back into the Old, the revelation of the New, that a center is found. Amos saw clearly God's demand for justice; Hosea began to see the meaning of God's love; Isaiah apprehended God's holiness, but in Christ all these scattered, piece-meal insights came to focus.

"In these last days he spoke to us by a son." He is the Heir, the Alpha and Omega, the Creator, the center of the new revelation, but the sense of the old as well. "The best of all revelations of God has been in Christ." This new revelation surpasses angels, law and prophets. God, here has spoken through one who is a Son, who bears the "very stamp of His nature," who "reflects his glory." Such is the zeal of the writer of Hebrews, and, he insists, so important is this fact that men must not let it drift.

Perhaps we have grown dull of hearing. We have heard it many times before. Have we lost the luster of this affirmation? This new revelation through Christ produced both the New Testament and the Christian Church. In an age undistinguished by genius, it produced a literature that is by common consent the greatest ever written. But the mystery is not the book; the mystery is the life. God has spoken through His Son.

Questions:

1. What revelations of God can you see around you daily? As Jesus Christ revealed God, how may we in turn reveal Christ in our lives?
2. Can people understand Christianity only in terms of ideas? Must its truths be "incarnate" in our lives? In our Relationships? What did John say was the evidence of our discipleship of Christ?
3. Why is the first Commandment, to love God with all our powers, *practical* in solving the problems of our lives and of our world? How will it help to feed hungry people? Eliminate War? Produce interracial understanding?

RUSSELL E. REES

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EDITORIALS

If I Were a Russian

IF I were a Russian there are five major reasons why I might fear America. My thinking might take the following trend, *if I were a Russian.*

(1) America is powerful. She has an abundance of resources and they have been opened to national use beyond that of any other nation on earth. A large nation with great power can presumably play her hand very much as she wishes. Obviously she will not allow moves by competing nations to excel her in power or divest her of the preeminent position which she holds. The nation "on top" will want to stay on top. America will exert her power against any other nation approaching her level.

(2) The chief rival of America and the potential enemy is, therefore, any nation which most nearly rivals her on the level of economic and military might. America will behave as I think Russia would behave if she were in the same position. America will make every possible move to see that Russia does not gain the ascendancy. An attempt to block Russia is being made at every turn under the announced policy of stopping Communism.

From the Record

(3) There is evidence of this policy as America moves into the Mediterranean and toward the Balkans at the very door step of Russia. America would allow no such counter moves by Russia into the Caribbean. The intention is obvious—America is pursuing her own type of imperialism, an imperialism designed to weaken Russia.

(4) There is an abundance of historical evidence to prove the case against America. She was among the last of the nations to recognize the Soviet Government. From the very beginning of the new Russian system, American opinion has roundly condemned the communism of Russia. Even now the castigation of communism continues with some ridiculous charges of "communist" being flung at any Americans who are critical of capitalist ways or seek a change in traditional American policies. Communism has become a word of contempt in America.

(5) America holds in secret the most dangerous weapon ever created. She is not overlooking that fact as she follows her policy in international relations. She probably ventures further into European affairs than she would if this weapon were not in hand.

As a Russian, I should see all of those points in so far as information was made available to me. Even if there were no distortions of the news as it comes through Soviet channels, it would still appear that Russia is accepted as the chief potential enemy of America.

From the Other View

But, I am not a Russian. I am an American, with an aversion to the ideology of communism. While critical of inflexible conservatism in American life, I none the less see more hope for the future in the freedom of political thought and expression which I enjoy, and by which I am allowed to write this editorial, than in the controlled system of communism or in other forms of dictatorship. I feel sure that America does not really want war—not even to prevent a rival nation from excelling in power, although she makes many moves that tend toward conflict.

As an American I fail to understand the unwillingness of Russia to respond to international efforts toward cooperation. I deplore the Russian defense and use of the right of veto, by a single nation, but I am sure the reason lies not in her desire for aggression so much as in self-defense, the same reason back of American behavior. Every evidence of incompatibility by Russia is evidence of defensiveness. She may fear the breakdown of her own system. She may fear outright attack. Russia is afraid; America is afraid; and so fear drives us toward division and catastrophe.

Being an American it is easier for me to believe in Americans and therefore in America, for I live, think, and talk with them every day. If I were a Russian, or even an American living in Russia, it would be easier for me to believe in them as people. All over the world it is not people that are feared and hated, but governments.

Even so, as an American I deplore the tendency to label all opposition to political and economic conservatism as a "communist front." That is more like the communist pattern of behavior than anything else I see in my country. The first step toward destroying what we hazily call "the American way" is the attack on freedom of thought and expression. The attacker is often more "communist" in spirit than is the attacked.

It is well for me, now and then, though opposed to the Russian communist pattern of life, for America,

to use my imagination—to stand on Russian "soil" and try to look through the eyes of a Russian at my own country. It will help me to avoid becoming merely the sentimental patriot and become instead the constructive citizen, engaged in making America a better neighbor.

Breaking Holy Bread

IN many communities of America, interdenominational meetings will be held on Sunday, October fifth, and offerings received for overseas relief and reconstruction. The day will be known as World Communion Sunday. Church World Service will be the channel through which money will be transmuted into spiritual life.

Friends should be second to none in their interest in this cooperative service. It should indeed be a time of communion in the sufferings of men and the love of God. Perhaps there are communities in which Friends may initiate plans for an all-church gathering and an offering.

In this act of communion, as interpreted by Friends, let us break our "bread" with our fellow Christians. Such bread, common loaves to hungry people, is holy bread when given from loving hearts.

We stood last fall near the ovens of a baker in Kassel, Germany. He was baking small loaves for the child-feeding program. He proferred a small roll to us, but knowing the greater need of others, we took only a pinch of it—a kind of sacrament with those thousands of children for whom the bread was baked.

In the full spiritual sense of the word, and as practised by Friends, let us, with our neighbors "draw near," partake and share as in a supper of the Lord, on World Communion Sunday. Further suggestions are made on the Friendly Action page.

"The Lord is my Shepherd"

THE background of Christianity lies on the hills of Palestine where a pastoral people guarded their flocks. Threatened on every hand by human enemies, and threatening in return, they often sang of a God, swift and terrible, but in their higher moments they harped and hymned his pastoral care. In what syllables shall our lips shape his name and witness his meaning to us? There are many names for God, coined from the varied experiences of men.

This pastoral Psalm was written by one who probably had been a shepherd—a pastor—to his sheep. He knew the pleasure in guarding and guiding them, the anxiety caused by one lost sheep, and the joy of sheltering the others as evening fell. This is one way to think of God—the pastoral way. One needs to sit on a hill, overlooking fields and flocks as he reads this psalm, until the song of the shepherd melts into the landscape and rises out of it again. Even in our urban life it can stir our imagination and have new meaning for us when we say, "The Lord is my shepherd."

E. T. E.

In Prison—Yet Free

By Eva Hermann

This is a story you will want to read: As the American Army swept into Germany, Eva Hermann, a Quaker and a prisoner under the Nazis, was asked by the warden to serve as interpreter in delivering the keys to American officers. She and her husband, Karl Hermann, had suffered long imprisonment. Here is her story—a story of spiritual significance. It is extracted from a longer story in "The Friends Quarterly" (London), translated by Bertha Bracey. It appeared first in "Der Quaker."

WHEN a year (of my imprisonment) had passed, I began to ask myself, what I had to take back to my friends, if it should be granted to me to return to them. I was clear in my own mind that I should have to give an account of the results of the years behind prison bars, especially to those to whom I owed what had helped to make them fruitful.

Each one of us in these last years, has trodden paths which have not been easy: each has gained an experience which was only possible that way, and we are in duty bound to help one another by exchange and by supplementing each the other's insight. The time spent behind prison walls brings understanding which could be gained no other way: contact with human destinies which would have remained alien and unknown.

When, suddenly, the whole of what seemed an assured existence falls about your ears in rags and tatters: when you are, physically at least, cut off from all the members of your family and circle of friends, and are completely thrown upon yourself in surroundings of hostility and indifference: when the earth beneath your feet and the very air you breathe are suddenly taken away: when all assurances are gone and all supports withdrawn and you stand unprotected and exposed in terrible immediacy before the eternal, then you know that it is indeed a fearful thing "to fall into the hands of the living God." You know that you stand not before the judgment of man but before the judgment of God. In one fell blow all is changed: no good intention avails; no omission in the past can be made good; no lack of friendliness can be filled; no mistake made good. What remains is a killing sense of indebtedness. Human life is not only brought to question; it is broken and rapt away by the Eternal. How I longed for an opportunity of talking things over with Rudolf Schlosser, who knew more than most of us of both the judgment and the grace of God! But it is not just by chance that at such a time the individual is thrust back upon original experience. It would be an excellent thing for most prisoners, if there were a true "curer of souls" available to show them the way through their experiences. There would be a fruitful, deeply plowed field for his labours. The Gestapo were aware of what they were doing, when they forbade services and religious ministration.

I am thankful for the contacts with persons of other confessions, in particular to the International Bible Readers, with their courageous witness, and to devout Catholics. The Catholic is more dependent upon forms than is not only the Quaker, but also the Protestant. But there are times more than others

when the need for form is great. If within yourself, voices are crying confusedly, it is not easy to achieve collectedness, and hear the voice of God in stillness. Then it may sometimes reach you through the repeated word. The young girl from a Catholic house of training, who shared my cell for the first few weeks, one day repeated the prayer of St. Theresa:

Nothing shall assail thee
Nothing shall affright
All will pass.
God alone remains the same.
Patience completes her perfect work.
Who has God, has all.
God alone suffices.

When she saw how much that helped me, she repeated it at the close of every day that we were together. Consciously or unconsciously, the Catholic knows something of what Otto Buchinger once called "the magic of prayer." We should not think of a litany as just thoughtless repetition, for real forces can thereby be released. "The words were a stream which carried his soul along," said Sigrid Unsted once of a man at prayer. On many an exercise in the prison yard did I let myself be borne on such a stream by repeating a psalm again and again.

It would be good if we took the request of the Disciples unto ourselves in earnest: "Lord teach us how to pray." My cell neighbour in Mannheim said: "I am always and always praying," and strength flowed from her. So did it also from the delicate little Italian woman, who night after night sat bolt upright in bed for a long time saying her prayers.

LORD JESUS CHRIST, make me a tool of thy grace. Where there is hatred, let me bring love. Where there is doubt, let me bring faith. Where there is error, let me bring truth. Where sorrow is, let me bring joy. Where there is offence, let me bring forgiveness. Where there is despair, let me bring hope. Where there is darkness, let me bring light. Grant me to strive, not to be comforted, but to comfort: not to be understood, but to understand: not to be loved, but to love. Teach me to understand that we receive when we give; find ourselves when we forget ourselves; are forgiven when we forgive; and dying, rise to eternal life.

That was what my fellow prisoner was living, and it was obvious that she was living on a different inward plane—an inner holy of holies of the soul.

In Mannheim, the prison was in the Castle which was hit in almost every heavy raid. Once when I expressed to the chief wardeness my astonishment that there had been no casualties, she said quietly and naturally: "In this house there is much prayer." There is indeed much more prayer within prison walls than I had surmised, and the prayers are not only for safety and protection from punishment. "Cry unto Me in thy need, and I will save thee, and thou shalt praise Me" . . . this is not a cry to be saved from need, but in the midst of need, as many behind the bars have learned. Prisoners say, not, "Think of me," but "Pray for me," and those addressed take it seriously.

Intercession is a serious responsibility. I have experienced it, again and again, even to the extent of a physical sensation, when the prayers of friends from outside came to help me. It was like a wave of power, that carried me on, when I was on the point of giving in. On the days when we were being interrogated, the prayers of our friends, those who were near, and those afar off, were like a protecting wall about us. "Considering what was at stake, we were astounded that you were so quiet," said one of the prison officials to me afterwards. I have never expressed my thanks and I am not attempting to do so now, for what I have to say goes far beyond what poor human language can express. But I can never forget, and it remains a life-long obligation.

When Carl Heath spoke at our Yearly Meeting in 1939, he told us of a Greek doctor, whom he met in the Balkans, who had lost home and family, and carried all that was left to him in a small trunk. When Carl Heath expressed his wonder at the magnificent, untiring work the doctor was doing, the Greek smiled gently and said: "What is there left to me, but to love and to serve? I have said that both were proscribed for us by the Gestapo, but nothing could hinder or prevent it from happening. In the rooms where prisoners could be together in groups, there were striking examples of self-forgetful service. There was, for instance, Germaine, the Frenchwoman, who had tried to help a prisoner of war to escape, and was betrayed by his clumsiness. It was seven months before the Gestapo even knew her name. "My father lost everything when the German troops marched into Alsace. He shall not sacrifice what little he has to try to set me free. I do not want my parents to know where I am." With untiring devotion she nursed a Russian woman who lay for weeks between life and death, with septicaemia after a still-birth. She protected her patient from all attacks of the German Nazi woman, and after one struggle cried: "If you should fall ill, I will not nurse you on any account." Three days later the Nazi woman did fall ill with arthritis, and Germaine nursed her for six months with the same self-sacrifice.

When, week by week, transports of prisoners came through from other prisons, and there were not enough blankets, so that the transients were frozen at night, one could be sure that the oldest and weakest of them would be found next morning covered with Germaine's beautiful hand-sewn cloak. Germaine's cell companions honoured her as a saint.

Then there was Lisa, an eighteen year old film actress, who served thirteen months in the strictest solitary confinement, and was awaiting the death sentence for espionage. She was carefully guarded and not allowed to go near other prisoners. If a woman fainted in the yard, however, it would almost certainly be Lisa, who caught her before she could hurt herself. If any of us were particularly depressed, we could be sure that in passing, she would manage to speak an encouraging word, or, if that were impossible, send an encouraging glance.

In Hagenau, in my first winter, when a sudden sharp spell set in, and all of us, under our two—far too thin—blankets, were shivering with cold, Zenta, the Tyrolese, wife of a high S. S. officer, one of the pioneers of National Socialism in Austria, would exclaim that she was just stifling with heat, and spread her second blanket over me. It was incredible how ingenious these women, who had absolutely no possessions, were, in devising little birthday treats. They made all sorts of sacrifices and defied all threats of punishment.

When imprisonment has lasted a certain time, it ceases to be a punishment. You have come a long way away from normal life and gradually find new standards. What once seemed grey on grey gradually takes on colour, even if the shades and variations are weak. Some reach this stage quickly, some more slowly. It took me a year to reach it. It is only after this has happened, that you can ask for the meaning of it all, for it is only then, that you can hear the answer; only then, that you are capable of gathering up the fruits that lie hidden in the experience. When outreach is denied to life, its roots go deeper. "Many of my former political prisoners now write to me, that they long to be back in their quiet cells," said the chaplain of a prison to me recently.

Among the long-sentence prisoners there were murderesses, who were spending 10, 15 or 20 years in prison, but some of them were persons of amazing inner poise. "A piercing pain, a killing sin, and to my dead heart run them in" said Stevenson. And it is so, that the most dreadful deed can become a tool in the hand of God, to awaken a human being to the inward life.

There are words in the Bible and verses in the hymn-book, of which I have always been afraid. "Take body, goods, honour, child and wife" . . . has often shocked me when sung lightly and thoughtlessly. "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee. My flesh and

heart faileth, but God is the strength of my heart, and my portion forever." "We know that all things work together for good to those that love God . . ." But did I really love God? In that noblest of Jesus' commandments, I think we are apt to lay stress upon what is really only subsidiary—"thy neighbour as thyself." To love God with all one's heart and with all one's mind and with all one's soul—which of us is capable of this? Yet I have found that love of neighbour does not stand the strain in the stresses of life, if it is not grounded in love of God.

From time to time we meet a person in whom the love of God burns like a clear flame. Eight years ago, Tom Kelly was with us at our Yearly Meeting. To me at the time he was a "stone of contention." We were struggling in a sea of suffering and misery, which was swallowing up our Jewish friends, and we could do nothing to save them. And Tom Kelly spoke to us of joy. It seemed so cheap, to come from the security of America and talk of joy. I hardened my heart against him, yet knew in my heart of hearts, that I was doing him an injustice; that he knew suffering and distress just as we did, perhaps even more deeply. . . . .

Christmas, 1944, came. Visits and religious services were forbidden. Letters were put at intervals of four months instead of six weeks. We had been without news of our loved ones for many months. Our surroundings had deteriorated indescribably; the vermin increased; the stove smoked instead of giving warmth, beds were damp; there was nothing Christmassy anywhere. Yet it was then, that I was able to write: "Perhaps I have never before entered so deeply into Advent as I have done this year. Often I lie awake for very long at night, and that which prevents me from sleeping is—Joy! 'Behold I say unto you rejoice and be glad'—in Hagenau that had been unattainable and now my heart sang: "My heart goes in leaps and bounds and cannot be cast down."

The fighting front came nearer and nearer. We found ourselves in a small munitions factory, which was so lightly built, that it would fall like a pack of cards with the first bombs, and the heavy machinery would bury us in the air-raid shelters. The factory stood at the entrance to the village, just behind the tank trap. Those of us who were political prisoners did not expect that we should be allowed to survive the end of the Third Reich. We thought annihilation faced us. . . . .

While others waited feverishly day after day for the arrival of the Allied Troops, I had ceased to wait. I knew that no sentence, no reprieve, no American, could make me freer than I was. That does not mean that external freedom, when it came at last, was a little thing. One became amazingly receptive after two years' "dearth of the pure elements of earth." What it means to have around me hills and meadows, fields and forests after prison grills and walls; the scent of flowers instead of smoke and steam from damp clothing; bird chorus instead of the grind of machinery day and night—that cannot be put into words.

The first message which I received from American Friends after the end of the war, brought me Tom Kelly's *Testament of Devotion.* It contains all that I know from personal experience and much more, clearer and finer than I can express it. To penetrate more deeply, to gain the right of domicile in that domain seems to me now the only worthy aim of life. In face of the harsh realities of our present-day life, in face of the ashen-grey misery which lurks in every street, and before which one's arms sink helplessly, there is only one consolation—that there is an access to a reality which is much greater; that the ocean of darkness is in truth overflowed by the still greater ocean of light.

Each of us knows something of that victory. We know further, that it is not gained in human strength but is a free gift of God's grace.

FRIENDS AFRICA MISSION

Many Friends have contributed to the fund raised by the Woman's Missionary Union for the purchase of an ambulance to be used in connection with our hospital in Kenya Colony, East Africa. Also many from all parts of the country have contributed towards the fund for the reconditioning of the hospital so as to put it in a more modern and sanitary condition in order to facilitate the medical work of the mission. All of these, and many others will be interested in the following letter which Dr. A. A. Bond has written to express appreciation for these improvements.

MERLE L. DAVIS

Kisumu, Kenya Colony,
East Africa,
August 16, 1947

Dear Friends:

It is my desire to write and express our gratitude to those who made possible an ambulance for use in connection with our medical work. We gave much thought to the type of ambulance which would best serve us. Our final conclusion was that it should be quite simple in structure; somewhat heavier than an ordinary motor car, but not so large and unwieldy as to make it impracticable to convey an individual emergency case over bad roads. It will be a great help, indeed, to have a motor conveyance available at all times, so that patients can be enabled to reach the hospital much easier and quicker, and so that supplies can be distributed to the dispensaries throughout the district. The latter purpose will be a great help to the north part of our district which lies at a considerable distance from our hospital, or from any medical assistance. I hope that we can write from time to time concerning the usefulness of the ambulance, in a concrete way. At this time it is my desire to assure contributors and interested Friends and friends that they made a worthwhile contribution to our medical work when they made possible this ambulance service.

The medical work has increased beyond our expectations. The Africans are becoming more medically minded, and increasing numbers are desiring medical help. The number of in-patients for this year seems destined to go well beyond three thousand; almost one thousand beyond any other year. The number of maternity cases thus far for the year exceeds the total of any other full year. The dispensary treatments are far ahead of any previous year. This is all gratifying, but it represents rather more work than we can satisfactorily do with our limited staff. We have been trying to get more highly trained Africans to help us, but have not succeeded.

We have been greatly disappointed in not being able to secure some equipment and other supplies for which Friends made contributions. A shipment is now on the seas and will reach us within one month, but some things have not yet become available, such as the instrument case, sterilizer, tables for operating room and a number of other items. They will be coming along, however, when conditions are more nearly normal. We are very much cheered by the thought of one day having the hospital plant electrified. When this happens it will add much to the convenience, as well as to the usefulness of our hospital work.

While the medical work here can, without any exaggeration, be represented as strenuous, yet there are compensating factors. Enabling those who are ill to regain health; causing those who suffer to be free from pain; making it possible for those who are filthy to enjoy cleanliness; bringing some cheer and comfort to those who are hopelessly ill; work of this sort brings a great satisfaction to one who is privileged to do it, and makes a splendid approach to the teaching of the Christian message.

A. A. BOND

Life Beyond Death

Incentive to Life Now

By Seth Hinshaw

IF questioned directly, most of us would say that we believe in the life everlasting. We do not often deny this faith in so many words; we tend rather to discredit it by neglect. The most revolutionary, earth-shaking fact of the Christian faith which electrified the hearts and lives of the early apostles is rarely mentioned amongst us, except possibly at Easter time. Strangers in our midst would scarcely suspect its existence.

From Other-Worldliness

In swinging away from the other-worldly religion of former days, we have gone to the opposite extreme of relegating faith in eternal life to a place of less than second-rate importance. We say that we are so absorbed in the work we find to do here and now that we have no time for selfish and morbid thoughts of life-after-death; and that, after all, such matters will take care of themselves in due time. Truly this is very lofty sentiment—in so far as it is true. But our conduct indicates that in reality we are obsessed with the importance of the momentary and the temporal, particularly as relating to comfort, and the avoidance of hardship and sacrifice. Perhaps also there is a basic lack of appreciation for that which God desires to give us, as indicated by our disparagement of "pie in the sky bye and bye."

Such was not the attitude of Peter, James and John, and the others who, after living through the grief and confusion of the day following the crucifixion, found themselves thrust into the unutterable glory of the Easter experience! Never thereafter did they relegate the matter to a place of second-rate importance. The Christ who had been crucified was alive evermore! Death, long brooding over the centuries, had been conquered, and eternal life had become a reality according to their wildest hopes and dreams. Could you imagine the Apostles saying as some say in our day, "Eternal Life? Oh, we don't know anything about that! Rather, hear these words: "We have been born anew to a living hope . . . and to an inheritance which is imperishable, undefiled, and unfading. . ." Uncertainty had given way to assurance, and they went forth to give the good news to the whole world.

Apart from this fact, there would have been no Christianity. Darkness would have continued to reign over the face of the deep. The Jesus of history might have been remembered for his ethical teachings, but there would have been no gospel to proclaim. Paul said, "If Christ be not risen from the dead, then is our preaching vain." He might well have said, "If Christ had not conquered death, there would have been no preaching!"

Even a casual study of the life and teachings of Jesus indicate that "going to the Father" meant far more to him than the vague, half-discredited faith of the present-day church member. Ministers of the gospel, who feel that they can improve upon the message and emphasis of Jesus may be achieving results quite unlike their intentions. When faith in eternal life is taken away, or discredited, Christianity dies from within.

At first glance it might be supposed that Christianity could exist in some form apart from a faith in Eternal Life. A moment's reflection, however, reveals some startling facts. One who has *experienced* the sustaining love and power of God is not afraid of being forsaken suddenly in a moment of supreme need. The little child that has been guided over difficult pathways by the firm handclasp of a father is not afraid of being destroyed by that hand. If God intended annihilation for us, Jesus' teaching about the loving care of the Father-God would become cruel mockery, and the Saviourhood of Christ would be a meaningless phrase. If all the spiritual aspirations and yearnings of mankind are to eventuate only in the ashes of a dead planet, why babble about the worth of the individual? Let the dictator proceed with his "justified extermination." Beyond mere sentiment, what difference would it make?

The Central Incentive

A common practice of our day is to adopt a cavalier attitude toward this faith: "I can take it or leave it alone; I may be just as good a neighbor, just as kind a husband, just as good a church member with or without it." But what is the whole truth? Does it make no difference whether life has eternal purpose in the mind of God, or whether it is a mere "fluke" in a meaningless universe? Shall we say there is no difference between the joyous, triumphant, empowering faith which the apostles and martyrs knew, and the cynical frustration and futility of our times? *A man cannot be the kind of Christian the martyrs were without having the kind of faith the martyrs had!* We would do well in our day to remember this fact.

The supreme values of life are determined by whether one is building for fast-approaching annihilation, or for Eternity. The good soldier of Jesus Christ accepts self-discipline and self-sacrifice because it matters supremely whether he squanders and dissipates his life through self-indulgence, or whether he gives it heroically for the Kingdom of God. The task of parenthood and child training, for example, is highly conditioned by one's deepest religious faith. So it is throughout the whole of life. The glorious good news which Jesus brought to the world transforms the purpose for living.

The power and assurance of a great hope is the rightful possession of every follower of the living Christ. On a recent Mother's Day (it could have happened in any town) a mother who had suffered extreme privation and hardship, and who had suddenly been left alone in the world, came to church, bravely sitting erect and very still. "Surely," she said within herself, "the minister knows the God of all comfort; he will talk of eternal realities, and bring me some glimpse of the celestial city where *they* are this morning." It so happened that the minister began with a few disparaging remarks about other-worldly religion, indicating that longing for some personal joy beyond this life was a very low form of self-interest. Thereupon, he launched into a very animated discussion of the strike situation in the automobile industry.

As a Life Question

In almost any congregation there are people who are confused and bewildered, and who need desperately the vision of an eternal hope. Ours is a day of spiritual uncertainty, skepticism, futility. Individuals are saying, "What is the good of it all? Nothing good comes of it!" And what has the Church to say? No one will deny the importance of the strike situation, wage and hour laws, and various phases of social reform, but that is not all Jesus talked about. Man, in his dark hours of temptation and conflict, still needs the words of eternal life. The lonely and sorely tested souls of men cannot be fed by economic statistics. Nor can persons who are submerged in sorrow find adequate resources in proposed economic reforms. In the dark night of the soul, blessed is that man who has a sustaining faith, and a living hope! Decisions in the great

crisis moments of life depend upon whether life has eternal significance, or whether it is futile and hopeless.

At this particular point in history it is tragic that the Church should be found with a weak and faltering faith. There is an irreconcilable conflict raging over the worth of the individual, and compromised positions are not tenable. Either the dictators are right, or Jesus is right; both cannot be so. Let us decide with finality whether or not we really believe that God so loved the world that he gave his Son that we might have *everlasting life!* To discount this basic truth of the Christian message is to yield to the ideology of the dictators. It is to undermine the foundation structures of our faith. Christianity must stand true to the faith that the individual is of supreme value, that he has something of the Eternal within him, or the struggle with the totalitarian state is lost in advance.

Let the Church rise up and without apology give to the world a new affirmation of the love of God as expressed in the heart of the Gospels. Let us say to the world that man, made in the image of God, is capable of knowing, understanding, and loving his Creator, and of living forever with him according to his will and purpose. Basically, this is the Good News!

The Reward of Achievement

By Stowell Sandmeyer

"Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law."

ROMANS 13:8

PEOPLE like to watch others work, and "Kibitzing" has become a popular American sport. It is not unusual to see a throng of private citizens gathered about a scene of construction as the mighty power-shovel digs its fingers into the earth, or as men shuffle about on the narrow girders above.

The workers on a building project in downtown Denver have been so appreciative of their unsolicited audience that they have cut a window in the fence and written above the opening, "For our sidewalk supervisors."

Why are we so interested in seeing something built? Is it merely our idle curiosity seeking activity, or is it that we put ourselves for a few moments in the place of the builders and we too realize the satisfaction of accomplishment?

George Leigh Mallory, that stout-hearted mountain climber who was last seen as he pushed toward the summit of Mount Everest, higher than man had ever climbed, was once asked why men climb mountains, and he replied that it was probably *just because the mountain was there.*

Emerson has said "The reward of a thing well done *is to have done it.*" The educator tells us that it is a fundamental law of learning that the learner must find satisfaction through the completion of a task; and certainly it is a characteristic of human nature that we take pride in the opportunity to look upon a job well done and claim it as our own. Indeed it seems necessary to a wholesome life that within that life there be experiences of achievement.

If success is thus essential to healthy personality, we ought to acquaint ourselves with the attitudes that result in work of which we may be proud. Sometimes the *lack* of proper attitude is more in evidence than is its *presence.* There are those who never sense accomplishment because they have the wrong attitude toward their work.

Recently I talked with a man who had received a fleet of six new automobiles for his business. Before he got the automobiles to his office the bumper had fallen off of one, and a battery soon fell out of another. Somewhere along the assembly line there had been men who lacked the proper attitudes for successful living.

There are those who would foist imitations upon their fellow men. It seems that we are living in a synthetic age. If you ask the waitress for a strawberry soda, you will probably get a man-made flavor. As you leave the store you may see goods on a counter labelled "genuine imitation." What attitudes do such practices show in the minds of those responsible for the use of inadequate substitutes?

Certainly something is wrong with these attitudes. Something necessary is absent in those who would produce cheap and undependable items for the use of their fellow men. Something is wanting in the man who cannot "press home" the bolt at his job on the assembly line—particularly when life may depend upon it. Those in professional life who do just enough "to get by" lack something also. What is it they lack?

It takes honesty to want to give full measure. It requires courage to follow a task to its end. But more than that such attitudes lack a *drive in life.*

One of America's leading magazine publishers has confessed that though he has the pick of the world's best editors, they lack a directing goal in life. They have no dominating cause toward which to bend their efforts. Yet they are in a position to lead the thinking of millions of people.

Those who can, and do not produce worth while and trustworthy goods for their fellow men cannot have much respect and consideration for them. Such attitudes must be rooted in a lack of love for mankind. If one loves not his fellow men, can he love God? Abou Ben Adhem, according to the poet, loved his fellow men and therefore loved his God. What is work without love?

WORK REFLECTS CHARACTER

Our character is unavoidably reflected in our work. He who works with a spirit of honesty to give full measure, courage to stay by his job till it is well done, who works with love and respect for God and his fellow men, will not only produce pleasure and happiness for others but will also make for himself a mark on eternity.

It is interesting to speculate upon Jesus as a carpenter. Knowing of his honesty, his courage, and his great love for God and man, what kind of carpentry do you suppose he produced? The answer seems apparent. His work was in all probability made of substantial material, and carefully and beautifully constructed that those who would use it might find enjoyment and their lives might be made richer through its use. Jesus applied the principles of good carpentry to his teachings of life. He knew the necessity of building on solid foundations; for had not he built houses? His love of God and man has been the firm foundation for many successful lives.

The character of men shows in their work. I remember how, as a small boy, I used to watch a marble cutter as he made statuary for the village cemetery. As I watched enthralled, he would tell me again and again that his work must be perfect, for the marble would long outlive him and though people would not know who had done the work, they could look upon it and say, "The sculptor who did this must have enjoyed his work."

We may be thankful that there are in the world today those who build their honesty and courage and especially their love into their work. Their sound work, founded upon love, will bring richer and fuller lives to many. Buildings are reaching skyward. They will lift men's spirits. Great books are being written. They will chart courses of adventure for many. Undying progress is being made in the realm of human thought that will cause mankind to grow. All this because of men and women with love in their hearts. Their work will live in the hearts of mankind as monuments to strong character.

Yet Even Now, Saith the Lord

F. O. R. National Conference

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness . . . For the day of the Lord is great and very terrible, and who can abide it? (Joel 2:1-2, 11)

O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! . . . Behold your house is left unto you desolate . . . There shall not be left here one stone upon another that shall not be torn down. (Matthew 23:37, 38; 24:2)

Yet even now, saith the Lord, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord our God; for he is gracious and merciful, slow to anger, and abundant in loving kindness, and repenteth him of the end. (Joel 2:12-14)

Be glad, then, ye children of Zion and rejoice in the Lord your God . . . Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else; and my people shall never be put to shame. And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and the handmaids in those days will I pour out my spirit. (Joel 2:23, 27-29)

And it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up unto the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he will judge between the nations and decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:2-4)

The time is fulfilled and the Kingdom of God is at hand; repent and believe the good news. (Mark 1:15)

These words of the Hebrew-Christian Scriptures recall to us in the closing hours of our Conference the message that has been driven home to our minds and hearts.

The second World War in our generation is hardly over; the work of repairing its devastation has hardly even begun in earnest. Yet preparations for World War III—atomic, biological war—absorb men's minds and energies. Civilization seems to be disintegrating before our eyes. Hope has fled from millions of hearts. The day of the Lord is here and it is a day of judgment—a great and very terrible day, and who shall abide it? There shall not be left one stone upon another.

Yet judgment is never the only word God speaks to men and nations. And fatalism is blasphemy, a denial of God. If the calamity of atomic war overtakes us, it will not be because that is the will of God but because men and nations have failed to open their hearts to his mercy and to do his will. "Yet *even now,* saith the Lord."

The final word God speaks to the nations by his prophets in such crises is never one of judgment and despair but of hope—on a condition. The condition is always essentially the same and it is two-fold: repent and lay down your arms.

Repent, not of others' sins but of your own. Abandon your self-righteousness and rigidity of spirit. "Turn ye unto me . . . with weeping and with mourning. Rend your heart"—you who have been hardening hearts in self-justification.

Lay down your arms. Beat your swords into plowshares. The vicious circle of evil seeking to overcome evil, of violence leading to violence, must be broken by a creative deed. It is love that never faileth. Find a way to love your enemy.

We are persuaded that there is now virtually no possibility of preventing catastrophe unless the United States is prepared to heed this prophetic message and that it is one of our foremost responsibilities to proclaim it. The nation, realistically considered, has now no choice other than total war or total renunciation of war—the absorption of our resources and energies in preparation to destroy others as well as ourselves or in a sharing with others that all peoples may have an opportunity to lead the good life.

"I call heaven and earth to witness that I have set before you this day life and death; therefore, choose life." Who can say what might be the response of other peoples if America had the courage and creative imagination to choose life? True, a costly price might be exacted, but the nation has in any case now to stake its existence—on war or on a complete rejection of war.There is no cheap way out of this crisis.

Clearly, the nation will not take such a course unless great numbers of its people experience a radical change of attitude, a spiritual rebirth. Such a change is not within our own power: "can a man enter a second time into his mother's womb?"

But the gift of a new spirit is precisely what God, according to his prophets, is always waiting to bestow upon men. "Be glad, then, ye children of Zion . . . It shall come to pass afterward that I will pour out my Spirit upon all flesh . . . even upon the servants and the handmaids will I pour out my Spirit in those days."

If it is thus ultimately a question of spiritual rebirth, then a decisive responsibility rests upon those who claim spiritual leadership in the western nations, the churches which claim to be built on the foundation of the prophetic word and to worship the Creator Spirit. If a Reformation was needed in 1517, a thousand times greater is the need in 1947. And the New Reformation, we are convinced, must mean for the churches repentance of the sin of war, renunciation henceforth of all participation in or support of war, which at Oxford they described as "a particular demonstration of the power of sin in the world and a defiance of the righteousness of God."

When we seriously consider all this, our first reaction is that the message of reconciliation and love we propose to preach to the nation and the church is indeed "foolishness," and a numbing sense of our own insufficiency overcomes us. But once again, not despair but hope is the final word of prophecy.

Precisely when we can no longer pretend, even to ourselves, that we have any wisdom or strength, we can believe the closing words of our Statement of Purpose that "strength and wisdom, far beyond the limits of our present experience, are available to all who open their lives to the leading of the Spirit of God."

And the amazing promise is heard: "Yet even now . . . the Kingdom of God is at hand"; the revolution is here. And the curious charge: "Repent, and believe the good news." The great day is at hand, so—*not* first of all, organize, agitate, get out the vote—*but* repent. If you want a revolution, you must be revolutionized. It is no longer possible to believe that the world can change at all, unless men can be changed radically. But the man whose own self-will has been broken by God, knows that with God all things are possible.

Repent, therefore, also of the fact that we lapse always again into hopelessness, that we limit the power of God, that we pray Thy Kingdom come—on

earth, and do not believe that it will. For if ye had faith as a grain of mustard seed, ye would say to this mountain, Be ye rooted up and cast into the midst of the sea; and it would be done.

Lord, we believe . . . .
Lord, we *believe*.

F.O.R. National Conference,
August, 1947,
Lancaster, Ohio

The Rural Pastor

By Henry M. Vore

"And he gave some (to be) pastors."
EPHESIANS 4:11

THE Apostle, in a phrase preceding the one just quoted, mentions "the measure of the *gift* of Christ." So when he states that Christ *gave* some to be pastors he evidently means that adaptability for the work of a pastor is a divine gift. This ideal is borne out by the author in the coupling of the pastoral gift with others that are perhaps more recognizable as such.

We may well pause to evaluate the pastoral gift. No one would question the importance of the apostolic or the evangelistic gifts. The bestowal upon some to be pastors, and the ability to perform this service, is not to be lightly esteemed. While the work of a pastor is not so readily noticed as that of a prophet or an evangelist, yet I maintain it is of equal importance.

ANOTHER NAME FOR PASTOR

The very word "pastor" suggests his functions and the obligations. There is no better illustration than is found in the pastoral psalm, the twenty-third. In this well-known gem of devotional poetry, God is portrayed as a shepherd who leads and feeds and protects his sheep. He is that. He is not only the shepherd of the sheep, he is the shepherd of all shepherds—the pastor of all pastors.

Our conception of the true pastor indicates the person who sees in this position an opportunity to render the most faithful service in feeding and caring for the flock that the Lord has entrusted to him.

It is said that comparisons are odious. I hope this one will not be, for it is between two useful callings, between two gifts—of the evangelist and of the pastor.

This is an evident fact. An evangelist may indulge in a flight of fancy now and then and "get away with it," or, if worst comes to worst, he may make his way to another place. The pastor on the other hand must keep his feet ever solidly on the ground for he must live with his own words and deeds and their consequences.

THE LARGER DUTIES

There are those who have used the position of pastor as a sort of background of security while ranging afar as a lecturer, or evangelist, or in the pursuit of knowledge, with only an occasional season of pastoral ministry. While such an arrangement may sometimes be justified with the knowledge and approval of all concerned, it is hardly fair to the office to call such a person a pastor.

This might not be so evident if the whole duty, or even the major duty of the pastor consisted of preaching on the first day of the week or leading a meeting for worship. This, important as it is, is not his whole duty. It may not even be his major duty.

Of what do his duties consist? I suppose if one could interview a dozen successful pastors, he would get about that many different answers. Probably there would be agreement on certain points. All would agree that he should provide, to the best of his ability, spiritual food for people. Certainly there would be wide diversity of opinion regarding other sources of spiritual food aside from the Bible.

All would agree regarding the assistance of the pastor at weddings, funerals and some other occasions, entering deeply into the joys and sorrows of people of the community.

IN PASTORAL SCENES

Let it be here said, in explanation of what follows, that my experience in pastoral service has been entirely rural. While serving a number of Meetings in several Yearly Meetings and in widely scattered areas, they have all been country Meetings. I do not apologize for the rural ministry. The word, pastor, or shepherd, as in the pastoral Psalm connotates rural scenes, green pastures, and still waters. I know that pastoral service is just as necessary in cities as in the country and perhaps is more fruitful in results. It is, however, difficult for me to visualize the work of the pastor when separated from the rural scenes which are suggested by this Psalm.

The more fully the pastor enters into the legitimate and proper activities of those who constitute his Meeting, the wider will be his circle of influence, and if that influence is wholly for righteousness, the greater will be the attainments in spiritual living.

May it be said, therefore, that the duties of a pastor consist not only in assisting in worship, funerals, and marriages but also in assuming responsibility and, if need be, leadership in the educational, social, recreational and the material, even the financial interests, of his community. I am told that it is not practicable under urban conditions, but I know that it is both practicable and helpful in rural life for the pastor to work physically alongside the people to whom he ministers in the lowly but necessary tasks of life.

Much of the effort of each conscientious pastor is directed toward the development of Christian life and growth among all, both young and old, whether it be under the title of Christian education, or old-time Sunday School work. The title is unimportant but the purpose and content of the effort is vital and no pastor may safely ignore it.

The establishment and maintenance of a family altar in every home is a goal that should be striven for by the true shepherd. There is no more powerful safeguard that can be placed about the individual or the family or the church than a multitude of homes in which thorough reading of the Bible, prayer, and counsel are prevalent.

THE GREAT SHEPHERD

As we think of Jesus as the pastor or shepherd of our souls, the natural sequence is that the ultimate aim of the consecrated pastor is the salvation of the souls and lives of those among whom he labors. How evident this is as we remember the message of the angel to Joseph before Jesus was born, "Thou shalt call his name Jesus for he shall save his people from their sins." If the name "Jesus" means Savior and, knowing that he is the real pastor, how clear it is that we who profess to follow Him, both in spiritual living and in employment, should choose as our primary aim, the saving of the souls of men.

One danger in the work of a pastor is that amidst the multitude of the duties that rest upon him he may forget his first loyalty. He should never lose sight of the fact that when duties pertaining to education, or social life, or relief for the needy press heavily upon him, they are all merely means to an end, and the ultimate goal is eternal life.

Silent Warfare

The French high commissioner for atomic energy, has painted out the frightening lengths to which a secret and silent war of the future could go. ". . . . nation would find its crops being destroyed wholesale by a mysterious blight; its still-birth rate rising in alarming proportions; strange epidemics and apparently spontaneous fires destroying production plants and warehouses. "Then one day, from accumulative evidence of catastrophes, which by that time would have crippled it, it would discover that an undisclosed enemy had been waging silent war."

WESTERN YEARLY MEETING SESSIONS

The ninetieth annual assembly of Western Yearly Meeting convened at Plainfield, Indiana, August 19, at 10:00 a.m., with Sumner Mills at the presiding clerk's table. In the opening moments of the first session, he quoted from the epistle of Africa Yearly Meeting, "God, through the power of His word and the belief of the truth, has brought us out of the darkness and fear of witchcraft, the offering of sacrifices to the dreaded evil spirits, and the terrors of the unknown. He has shed upon us 'the light which is Christ'."

The Ministry and Oversight Meeting was held the afternoon and evening of the previous day. A careful summary of the Quarterly Meeting reports on state of society was read by Milo Hinckle, chairman of the committee which prepared it. The ensuing discussion was concerned chiefly with the necessity of faithfully proclaiming the gospel. In the evening a panel discussion on "The Meeting for Worship" proved to be quite stimulating.

Among business items enacted during the week was the decision to print copies of *Faith and Practice*, with the addition of "Essential Truths," and to allow local and Quarterly Meetings to adopt and follow it if they wish. Decision was deferred on a proposal to secure a Yearly Meeting evangelist and underwrite his salary, and the committee which made the proposal was asked to study it further.

The fourth Quaker Lecture was given on Tuesday evening by D. Elton Trueblood on "Recovery of Discipline." Errol T. Elliott gave a series of four searching messages in the areas of evangelism, public morals, missions, and peace. Daily devotional messages were given by Lloyd S. Cressman, pastor of Carmel Meeting and student at McCormick Theological Seminary in Chicago. Logan Smith, executive secretary of Indiana Yearly Meeting, addressed the Young Friends session Friday evening on "The True Aim of Life." Music for the Yearly Meeting was in charge of Mary Elizabeth Fields.

Visitors during the week included Greta Stendahl, clerk of Sweden Yearly Meeting; Maud Brayshaw, clerk of London Yearly Meeting; Margaret Farlow, teacher at Happy Grove School in Jamaica; Bernard Walton, secretary of the Friends General Conference; Clarabelle Hadley, North Carolina; Vail Palmer, Philadelphia; Mary C. Foster, New England; Allen Jacobs, Jamaica; Harold Hadley, Friends World Committee; C. Lloyd Bailey, Friends Committee on National Legislation; and a number of people from Earlham College, the American Friends Service Committee, and the Five Years Meeting offices in Richmond.

Glenn A. Reece was employed for another year—his fourth—as general superintendent. Harold Smuck was employed as minister to Young Friends of the Yearly Meeting. Marcus Kendall succeeds Roscoe Smith as chairman of the Executive Committee. Milo Hinckle succeeds Sumner Mills as presiding clerk.

Special gatherings through the week included the Woman's Missionary Union meeting, the luncheon of Western Churchmen, Young Friends' supper and evening meeting, the Earlham dinner and evening meeting, a reunion picnic for those who attended the Younger Young Friends Camp, and a meeting of the Ministers' Wives Association.

Junior Yearly Meeting convened daily at 10 a.m. and 2 p.m., under the superintendency of Martha Barker. The juniors chose their own clerks and committees for their business and devotional sessions. Average attendance was seventy-one, with one hundred and twenty-six different children present at some time during the week. Juniors visited the session of their seniors on Friday and sang a group of choruses.

The ninetieth assembly of Western Yearly Meeting was marked by emphasis on the approaching Earlham centennial, general evidence of Christian charity in controversial business matters, optimism about Young Friends work in the Yearly Meeting, and the presence of visiting Young Friends under the auspices of the American Young Friends Fellowship.

HAROLD SMUCK

MESSAGE FROM DUTCH YOUNG FRIENDS

The following are excerpts from the message sent by Dutch Young Friends out of their recent conference:

"The war, and the resulting chaos in every sphere, have deprived us of the possibility of having confidence in the values in which older generations have had confidence, and still do have to a large extent. Young as we were when the war began, we had not formed for ourselves an established conviction and conception of life. Now after the war, the problems storm upon us, for which in each case we ourselves have to find an answer.

"Deprived of all faith in authority, we are thrown back upon ourselves and are compelled to determine our direction by ourselves. This gives us a feeling of helplessness and not-knowing-where-to-begin in this chaos, but when we surrender ourselves to God in silence, we experience an inner security and confidence in life and we find the direction in which the solution of all problems is to be found. We are thinking of the words of George Fox: "I saw an ocean of darkness and death, but an infinite ocean of light and love flowed over the ocean of darkness."

These Young Friends are also trying to encourage the holding of a World Young Friends Conference in Holland, in July, 1948. They ask the counsel of other Young Friends. Their address is Genootschap der Vrienden, Intern Quakercentrum, 123 Churchill Lane, Amsterdam Z.

CHURCH SCHOOL TEACHERS CONFERENCE

On August 10, one hundred and eleven Sunday School teachers, leaders, and families representing Meetings of Indiana Yearly Meeting, gathered at Dewart Lake for a varied program of worship, classes, Bible exposition, and recreation. A demonstration class of beginners was led by Mrs. Luther Ballon of the Congregational Christian Church of Phillipsburg, Ohio; and a class of junior intermediates by Mrs. Frank Kostyn, of the Evangelical Reformed Church of Dayton, Ohio. These classes served as demonstration classes for adult workers. Children not included in these two classes were under the instruction of Evaleen Jones and Lucille Thomas. William Q. Hale, director of Quaker Hill, taught an interesting course in administration and organization of Christian education.

The Conference opened Sunday evening with Charles Thomas, secretary of the Board on Christian Education of the Five Years Meeting, in charge. For the theme of the vesper and morning worship services of the three days, he took the theme chosen by the Board on Christian Education of the Five Years Meeting for the year, "Grow up in every way into Christ." Lucille Thomas had charge of a vesper hour each evening for the children, which was well adapted to their needs.

Furnas Trueblood of West Richmond Meeting had charge of the evening services for adults, his theme being "Christian Living begins at Home," emphasizing the need for cooperation. During the same hour Millard Markle thrilled his youthful audience with films taken at Yellowstone Park. At the eleven o'clock hour each morning, Norval Webb, clerk of Indiana Yearly Meeting, gave inspiring expositions of the Bible.

Other efficient helpers were Marie Cassell, pastor of Fairmount Meeting; Russel and Edna Burkett from Spiceland Meeting; Darby Blackwood, lifeguard; and Robert M. Jones of the Muncie Meeting, who, together with the faithful cooks, made the conference a success.

FOR FRIENDLY ACTION

SHARING IN WORLD COMMUNION SUNDAY

On October 5, the churches of America will join with those around the world in the observance of World Communion Sunday. At such a time this act of communion takes on new spiritual significance. We are impressed anew with the truth of the Scriptural observation that in the Church, as the body of Christ, when one member suffers, all the members suffer.

In keeping with this spirit, in churches and in communities where interdenominational services are being held on this day, American Christians will be moved to take an offering to be sent through ecumenical channels for the reconstruction of the Christian churches and missions overseas, that they may become focal points of Christian activity in their reviving communities; and that we, in our turn, may know the spiritual blessedness of helping to build a world-wide Christian community.

To aid in planning services, order the following literature from Church World Service, 37 East 36th Street, New York 16, New York.

1. "To Love and To Serve"—An act of communion for use in services stressing overseas relief and reconstruction. Friends will want to glean from this such parts as can be adapted.

2. "Prescription for Confidence"—A new leaflet stressing the definitely spiritual side of the church program for relief and reconstruction and how it ministers in the name of Christ to individuals overseas.

3. For possible use in sermons or addresses at this time of the year, "Holy Bread" and other letters of thanks which stress the spiritual impact of our gifts.

"To Love and To Serve" and "Prescription for Confidence" will be available free in such quantity as can effectively be used.

A Friends Meeting might approach the other Christian churches of the neighborhood and arrange a community-wide Sunday evening meeting in which our common Christian responsibilities can be emphasized and an offering received and sent through Church World Service.

Churches might arrange very simple meals, similar to the starvation diet of hungry peoples, as a kind of sacramental supper. This is a good time to emphasize the *spiritual* nature of *physical* relief.

FROM A BRITISH CRITIC

Drink on the Screen

This is the way a British film critic reacts to Hollywood drinking scenes.

Mr. Eric Johnson has asked motion picture producers to limit the use of drink on the screen to the "necessities of characterization and plot."

It is very much to be hoped that the industry will adhere strictly to this new standard.

Mr. P. L. Mannock, the British film critic, writing in the *Daily Herald* on June 5, 1947, said:

"It is time somebody told Hollywood that British audiences do not like to see nice, pretty women drunk. . . . Every Hollywood feminine star I can think of has, at some time or other, been shown as taking refuge in some drinking-dive, and acting a scene in a state of complete mopsiness.

"Not only without any suggestion of its regrettable or reprehensible significance, but with the tacit assumption that it is quite a normal course of conduct for a charming and delightful girl, under emotional stress.

"Greta Garbo, Ginger Rogers, Irene Dunne, Myrna Loy, Ingrid Bergman, Claudette Colbert, Bette Davis—they have all been riddley from time to time! It is very much overdone, and is probably due to the fact that so many otherwise intelligent Americans drink far too heedlessly, according to our standards." . . .

"Am I old-fashioned about this? I can't help it if I am. I don't think it funny to see the inebriation of attractive young women treated as if it were almost praiseworthy."

SPIRIT BENEATH WORDS

The following request was received by the American Friends Service Committee. It represents the strange and feeble cry of people everywhere for help. It is the untouched, unedited call of "little people" the world over.

"J pleas you vorteous about the adress from my cousin. His nama is Wilhelm ————. Heis born in the micktime thes last century 1870. He is going to the Unitet States 1907. He was living in New-York. Lately he was in Cologne in the year 1922. His occupation was manufactered from Grammophonchest.

"He was marryed with Mrs. ———— from Cologne. He had two sons. The name from the first son is Willi Emans. Heis born about marly the century turning in Cologne. He was also 1922 in Cologne. His occupation was engineer. I shall me glad whenn somebody from this persons to live and I from him other his sons an life-sign to get. Thank you very much for your succor."

UNITED SERVICE BUDGET FOR 1947-48 — $110,000

Receipts to and including August 31, 1947

YEARLY MEETING	AMOUNT
Baltimore	$ 932.00
California	98.00
Canada	
Indiana	12,269.20
Iowa	4,044.01
Nebraska	489.98
New England	230.83
New York	87.31
North Carolina	3,315.93
Western	4,726.77
Wilmington	825.65
Kansas	486.80
Other Sources	105.97
TOTAL	$27,612.45

At this time there should be $41,666.66 of the total budget raised. Five months at $8,333.33 per month!

Let's begin *now* to bring up the average so that at the end of the fiscal year our responsibility will be completely met.

TRAVELER, SEEKER AND FINDER

One of the happy memories of my boyhood is that of the concerned Friends who visited within the limits of my Meeting. Often, traveling Friends pass by the small places to visit where more are likely to be gathered. Visiting small Meetings, however, has its reward. With plans worked out by the Peace Section of the American Friends Service Committee, the Fellowship Council, and the Cincinnati Friends Meeting, I recently visited individuals and small groups of Friends in eight widely-separated cities in five states in the South Central area. None of them had a meetinghouse. Meetings were held at a convenient time in a home, another church, a college social center, or the Y. M. or Y. W. C. A.

I returned with mingled feelings similar to that of the man who was directed to pick up a handful of gravel as he passed through a stream and, having done so, was both happy and sad. There was gold in the gravel. He was happy that he had as much as he did but sorry that he did not have more. There is gold in the faith of Friends, but I am sorry when I meet one who proudly carries the name Friend, but who, by long separation or for some other reason, has become conventional in his thinking. To such a person the name Friend is only a tradition with little meaning beyond the use of plain language, which was deeply significant to our ancestors but of little meaning to present-day Friends.

I was encouraged, for there were seekers on every college campus that I visited, and persons anxious to know of Friends' faith and practices in every group I met. Many of these had no Quaker background and were not accustomed to our methods of worship and business. Many of them believe that human life is sacred and that ours is a universe and not a multiverse. They are anxious to know the meaning of sacramental living in a day when hysteria and fractionization are common. It was encouraging to find young people hungering for fellowship and eager to receive a concerned traveling minister and to discuss with him the basic beliefs and testimonies of our Society.

What shall we do? Throughout our history, concerned Friends have traveled in the ministry, encouraging little groups and establishing new Meetings. Should we not devise ways and means of releasing persons, prepared in spirit, for encouraging the seekers and binding them more closely to the Society of Friends, with whom they already feel a kinship of spirit? My observations, though very limited, would indicate that there must be in all cities and in many small communities scores of persons ready to receive the message of the Society of Friends with its emphasis on personal responsibility and sacramental living.

What shall we do? Friends, perhaps because of their belief in Christian unity, sometimes proudly say, "We do not proselytize." We might even well encourage a freer exchange of membership among Christian denominations. This would be more democratic than the best unified organization. There are many Friends who would be happier and would perhaps work more wholeheartedly in another fellowship; certainly there are many others who would find a spiritual kinship in our midst if Christians together would encourage a freedom to choose the group in which one feels a sense of belonging to a community. Unity of spirit is much more needed in our day than organizational unity.

What shall we do? Friends should visit one another, forgetting any prejudice that we may have against any other, including different Friends' groups who may use different methods. The Society of Friends must be, at heart and in spirit, one Society and one with all honest seekers. After all, if we do not confuse issues, we all believe in the sacredness of personality and the necessity of sacramental living. All Christians are one in devotion to one Master and Lord. All humanity is one; indeed, one God hath breathed into us each the breath of life. Yet, as in Jesus' day, "the fields are white already unto harvest, but the laborers are few."

Let us, therefore, declare our faith!

BURTON S. W. HILL

Gifts Different and Important

The Percheron Horse Association of America happily announces the gifts of two stallions to Europe. Mr. A. C. Cooper of Greencastle, Indiana, and Mr. H. Paul Morelock of Westminster, Maryland, each gave through Quaker relief service from their finest horses. Gifts that make for the replenishment of Europe are quite as important and more fundamental to a long-range future than immediate relief. Thanks to these two gentlemen!

There is no resting place for expanding love, short of God and his whole kingdom. If our love ceases to expand, it will perish, as a tree planted in a narrow pot must perish if it does not break the vessel that confines it. But this is the mystery of love; that as it grows to wider and wider objects, the narrower loves are not made less, but are made more perfect.

KENNETH BOULDING

..Correspondence..

FROM OUR READERS

THE WAY TO PEACE

Editor, THE AMERICAN FRIEND:

Why Peacetime Universal Military Training? Some of our authorities at Washington are inclined to believe that this is necessary. But why such drastic measures? The people of the world are tired of war, and want peace. Scientists tell us that there is no defense against atomic bombs. Then why such a big army? What could a large army do in our defense? Germany, Italy, France, and Japan had peacetime conscription, but did it lead them to victory?

Why not try the possibility of a better way to settle disputes than by wholesale massacre? Where everything is destroyed, what is left for the victor, and who is the victor? Why not spend time and money and energy on a peaceable way of settling disputes, and then all can go on in the pursuit of goodwill and prosperity. Why not try to supplant communism by a better way of life and living; prove to our enemies that democracy works and is satisfactory when properly pursued, both at home and abroad. If Russia's dictatorship is as bad as pictured, it is bound to end in revolution sooner or later.

If our eighteen year-old boys accept this, we shall be following Germany's plan, which we vigorously disapprove. Did it save Germany? The moral issue is a serious question. Many of our boys who had never used beverage liquor were required, sometimes compelled to drink liquor and, in many cases, this caused them to commit crimes which they would never have dreamed of committing when sober. This sometimes led to life imprisonment, or to the death sentence as recently reported from Japan.

We are considered to be a Christian nation, and foreign peoples are looking to us for spiritual help. Is military training the best answer we can give to the problem of war?

If we would devote our money, talents, intelligence, and determination as completely to the problem of foreign relations, good will, peace, and abolition of war, as we did to war, we could lead the world to a successful solution.

There can be no peace without a degree of justice.

Our nation is the most powerful nation in the world, and we hope she may lead out in just and fair, and lasting peace.

God's wisdom and power will be needed in this great task. Christians are, or should be, praying that this may be accomplished.

D. R. MARLING

Whittier, California

The Devotional Life

THE CHRISTIAN'S INNER AUTHORITY

MATTHEW 5:20-48

The remaining portion of the fifth chapter of Matthew is concerned with moral issues, standards, and attitudes. Back of every law is a principle, and inherent in each principle is truth. Jesus dared to break through the crust of tradition and reveal the principle and truth to all men.

Two phrases stand out in clear relief: "Ye have heard that it was said of old time" . . . "I say unto you." He presented the authority of the written law and then gave His unwritten law that precedes it, in time and authority! If we are content with the letter of the law, we shall find it difficult *not* to break the law; if we are in unity with the spirit that created the law, we shall find it difficult *to* break the law! Our attitude toward law determines our actions with regard to laws, whether they be spiritual, physical, moral or legal. Laws are inherent in the universe, and are for our guidance, protection and well-being. They are to be observed, not enforced by external authority.

What are these laws and the principles of which Jesus spoke so emphatically? *Thou shalt not kill . . .* whosoever is angry with his brother without a cause, or misjudges him, or denounces him unreasonably. It is impossible to worship God and hold a grudge against your fellow man, or depreciate him in any way. First be reconciled to thy brother, and then come and offer thy gift. To kill is to bring anger to its logical conclusion. It starts with a wrong attitude. Be careful what you think of other people, other races, and nations!

Thou shalt not commit adultery . . . whosoever looketh, to lust. The law punished the act; Jesus condemned the desire, that debased mankind's creative nobility to a selfish animalism, and denies the dignity of mankind. A consciousness of the kinship of God and man elevates man and woman into a holier relationship that removes adultery from their consciousness.

Thou shalt not forswear thyself, but shalt perform . . . swear not at all . . . but let your communication be yea, yea, nay, nay. Fidelity to one's word, and promise is indicated. Honesty of purpose, faithfulness in fulfilment is required of his disciples. It should be found in every kind of transaction we make, and should need no other affirmation than our own integrity. Double talk has no place in a Christian's life; he must speak plainly, simply and with sincerity. Heaven will not tolerate a double standard of truth!

An eye for an eye, a tooth for a tooth . . . Resist not evil! Turn the other

SWIFT GOLD

On honey-golden paws, sleek summer, like
A tawny lioness, not yet mature,
Creeps over earth's warm spaces, searching out
Life not yet budded. Stealthy, swift, and sure.

Uncoiling steel springs under ochre sides,
She leaps, and leaves her Midas' touch on all
That lives in summer. Moving sleek and swift
She leaves a pathway golden-ripe for fall.

COSETTE EASTERLING

LOVE LIGHT

Time cannot trap the cloud-cleft wind
A captive in its lapsis frame,
Nor boundaries of flesh rescind
Love's lambent flame.

Let my life run lithe school of scups
Waking dim wave with scarlet flare,
Or be a field of buttercups
Burning dark air.

All through the years that dip toward snow
When age with fruit her basket fills,
Let my soul in its ardor grow
Red sumach hills.

Although at last these lips blur gray
And blood is chilled by death's device,
Ever the song shall still inveigh
Fire in the ice.

Ever the song shall bear this bloom,
Crimson for the lonely one;
Ever love's light transcend the tomb,
A sacred sun.

DOROTHY MUMFORD WILLIAMS

MISSIONARY GIFT

African baby, born
To world of richer coloring than mine
Where easy life is worn
Like scarlet blossoms on lush, tropic vine.

With your dark, wondering eyes
Accustomed to the flash of parakeet,
And breathless blood-sunrise,
What would you think of my gray city street?

African baby fed
Bananas, gruel and good Kaffir mush,
Crawling naked on red,
Packed earthen floor, thatched by a roof of rush.

How shall you understand
A gift from this steel world at which I look,
Far in alien land
Whose home has never held a picture-book?

Your ears so early tuned
To tribal drum, weird dance of juju man,
Old superstitions runed
Ages before the Jew or Christian span.

Holding the beaten sway
Of bush and tree lashed by torrential rain,
How shall you put away
Barbaric rhythms for a strange God's pain?

Unless my thought pulse near
To yours in love, for heart's blood is the same
In Africa or here
When it is truly sped in Jesus' Name.

Unless with you I share
That tender gift that God was thinking of
For little children's care
When Jesus gathered them so close in love.

DOROTHY MUMFORD WILLIAMS

cheek, go the second mile, give to him that asketh. The law said, justice! evil for evil!! Jesus said, mercy! Good for evil!! No one gains when they return tit for tat; both lose. The only way to destroy an enemy is to make him a friend. Put coals of fire on his head; literally, warm him with coals from your own hearth! Not easy, but Christian.

Love thy neighbor, and hate thine enemy. . . . Love your enemy, bless, do good! Let us define "enemy"—he is the one who differs from us, and refuses to do things the way we do, or believe the way we do, or even appreciate the things we do. It may be one person or a group, or a nation. Love them? I should say not. But we must! Why? because that is the only way we can prove that *our way* is better! Arguments won't do it, authority won't do it; we have to demonstrate by the application of the rule of the Kingdom, and that is *Love.* And *love* is not just a sentimental emotion; it is intellectual appreciation of the potential within man, any man; *and* spiritual insight into his relationship with God comparable to our own. Believe that man is made in the image of God, and your love for God will drive you to help that man reflect the likeness of God. It works the miracle!

If you will read these verses again very carefully, you will be amazed at the wisdom of Jesus. He began with man's most abhorrent crime, murder! We shrink from it in terror. But anger is the first step in that direction! He then turns to the social life of man, and challenges lust and immorality; but personal desires can lead to that unwholesome end! He gets more and more into our private lives, and challenges our integrity and truthfulness by requiring that we make our promises valid by our daily living.

Justice yields to mercy, and we are willing to forgive and forget; yes, even to share, that the other fellow may be turned from his evil way. Finally He has won his way into our hearts so completely that we cannot find it in ourselves to hate any man! What is the secret of this strange transformation? He reveals it in the passage that follows: that ye may be the children of your Father which is in heaven. The fatherliness of God makes real the brotherliness of man, his children. To prove that God is a Father, we must act like his children ought to act. This is the compelling power of the Christian's *inner authority.*

Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any way of evil in me;
And lead me in the way everlasting.

HAROLD N. TOLLEFSON

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

INSIDE THE UNITED NATIONS

The Church Peace Union, and World Alliance for International Friendship through the Churches, New York, 1947

Price 15 cents; pp. 43

The subtitle, *A Discussion Guide on Religion and the Peace,* describes this pamphlet. Questions, suggestions for further study, program, and action are provided for each chapter of the three sections: How Did the United Nations Start?, What Does the United Nations Do?, and The Role of the Churches. Designed for small discussion groups, it should prove useful for Friends' Meetings.

DAVID K. BRUNER

YOUTH AND THE UNITED NATIONS

BY LOIS FISHER

The Children's Press, Chicago, 1947
38 pp. Price $.60

In pictures and a bit of text, based on a chalk talk popular with both adults and children, Lois Fisher presents with clarity and humor the why and how of the United Nations. Designed particularly for children "ten and up," parents and teachers will also find it interesting. The Valley Mills Vacation Bible School intermediates and a seven-year-old friend of the reviewer, as well as various authorities on the church and international affairs, recommend it highly.

DAVID K. BRUNER

COLIN WRITES TO FRIENDS HOUSE

Second Edition (Revised)
BY ELFRIDA VIPONT

Friends Book Centre, London, 1946
188 pp. Price, 5 shillings

Colin, Griselda, and Stephen staying in the country with Miss Timms for a year while their parents were abroad, wanted to know more about Quakers; so twelve-year-old Colin wrote to Friends House in London. The result was a series of visits from Miss Hathaway, who knew more about Friends past and present than most of us and was a story teller besides, and a series of adventures for the children as they grew into the ways of Friends. That is the book, first published in 1934. The revision adds material on Friends in World War II.

Much sound information is given in these stories. The book has been popular among English Friends, but one suspects it is a bit too British for American younger Young Friends, who would probably appreciate better straight stories of Quaker experience without the slightly arch Miss Hathaway. Workers with teen-agers should find it useful.

DAVID K. BRUNER

THE VALIANT SIXTY

BY ERNEST R. TAYLOR

The Bannisdale Press, London, 1947
125 pp. Price 7 shillings, sixpence

This brief book tells of the Friends who started missionary work between 1652 and 1654, the "above sixty" ministers whom, George Fox wrote, the Lord had raised up and sent abroad out of the North country in the great days when the Seekers became Finders and Publishers of Truth. It gives much concrete information drawn from manuscripts and other works not readily accessible to most Friends.

When George Fox, in 1652, made his memorable journey into northwest England he found the beginnings of the fulfilment of his vision on Pendle Hill, a great people to be gathered. When he died in 1691, it is estimated that there was one Quaker to every ninety-two persons in England and Wales. The Friends were the largest body of nonconformists in the country. The Valiant Sixty had made themselves the means.

Who were they? They were for the most part people with something to lose—not aristocrats, but not the poor. They were prosperous farmers and owners of sheep (yeomen and husbandmen), craftsmen, shopkeepers and schoolmasters. Forty of the sixty, including the women, lived by agriculture. Many were well educated, possessed of business sense and comfortable homes, yet they were not therefore conservative and fearful. Having found a living religion, they risked for it—and often lost—everything they had. They did it with joy. As two of them wrote, "In the will of the Lord we stand and none can take away our joy." And another when he was dying said, "I counted it a great mercy that the Lord had blessed me with something to part with for his name and Truth's sake."

Like Paul, they supported themselves as they could on journeys or wherever they were. When the men were in prison, the women, capable as English women were before the Victorian age of the clinging vine, carried on the responsible work of farm and community. When a family suffered loss of possessions for Truth's sake, others helped. So undismayed were they that some Friends took nightcaps in their pockets to Meeting, expecting that the night would be spent in prison.

An end-paper map and an index add greatly to the usefulness of the book.

CATHERINE BRUNER

QUAKERDOM · AT · LARGE

Robert Cope, pastor of Des Moines Friends Meeting for the coming year, spent several weeks in Cuba and Jamaica speaking at their Young Friends Conferences.

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Maude Carter Smock, who has served as a minister among Friends, is now teaching in the city schools of Lindsay, California, where she formerly served as pastor.

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Ralston Thomas, headmaster of Moses Brown School, has returned from Hungary where he served as head of the AFSC Unit. Ralston and Editha Thomas spent one year primarily with the food program for young workers of Hungary.

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Leonard S. Kenworthy, now serving with U.N.E.S.C.O. in Paris, recently visited the Swiss Friends while they were holding a retreat in the cottage of Pierre Ceresole.

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Hubert Nicholson, with his wife, Martha Nicholson, and children, are moving to the pastorate at Montebello, California. He has served the Buckeye Street Meeting in Kokomo, Indiana, for four years.

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Gilbert Bowles wrote from Japan, "The food in relief packages has redeemed the health of many families. Every chance I get, I shall continue to repeat, "Send on the relief packages to small and capital 'Friends,' as you get addresses."

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Keith and Jeane Sarver have moved to Fountain City, Indiana, where Keith Sarver will serve as pastor. Keith Sarver will attend Earlham College part time. He served the Watseka, Illinois, Friends Meeting for the past few years.

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Harold Walker has resigned the pastorate of East Whittier, California, Meeting, and will attend Hartford Seminary. Gorman Doubleday, formerly of the Berkeley Meeting, accepted the call of East Whittier. He began in his new pastorate near September 1.

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Robert and Adelle Jay, in *Friendly Venture*, bulletin of Pueblo, Colorado, Quarterly Meeting, report a visit from Walter Lewis of Gate, Oklahoma. As Friends who know Walter Lewis would expect, he left in his wake renewed interest in work for relief.

* * * *

John and Dorothy Sinton, Friends of Ireland, have been visiting with relatives in Montana. Their daughter, Dorothy, has flown from Ireland to join them. They will be in America till near March 1, holding evangelistic meetings in California. Their address will be in care of R. Ernest Lamb, Box 389, Whittier, California.

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The Lake Erie Association of Friends Meetings will be held at the University of Michigan Fresh Air Camp at Patterson Lake, October 11-12. William H. Adams, 130 Farrand Park, Highland Park 3, Michigan, may be addressed for further information.

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Two hundred and thirty-five young men and women from twelve different countries are at work this summer in Quaker-sponsored work camps, reaching across Europe from northernmost Finnish Lapland to the Valley of the Aventino in Italy, and eastward to Brixlegg in the Austrian Tyrol and the banks of the Vistula in Poland.

* * * *

How many Quaker Quarterly Meetings can equal this feast, "Heaping platters of trout were on the tables . . ." Such was the good fortune of Pueblo, Colorado, Quarterly Meeting near the great trout streams. Center Friends were the generous providers, according to *Friendly Venture*, news bulletin of the Quarterly Meeting.

* * * *

Carolyn Jane Bateman, who attended the World Young Friends Conference at Earlham College in July, gave a very helpful and interesting account of her activities and experiences at the Monthly Meeting in Lawrence, Massachusetts, on August 6. Her enthusiastic report showed a desire to be of greater service to her Meeting.

* * * *

Have our "isolated" Friends tried this? A Friend in Burlington, Vermont, ventured to issue a call to worship for such Friends and others in the city that might be interested. To her surprise three times the number anticipated came. Try this if your community has not been tested. An ad in the local paper might start a new and permanent Meeting of Friends.

* * * *

Friends of Munster Quarterly Meeting, Ireland, continue their appeal for help in building a Memorial Laboratory to William Penn at the Newton Friends School, Waterford, Eire. William Penn spent early years in Southern Ireland and felt his first drawing to Quakers there under the ministry of Thomas Loe. The address is Newton School, Waterford, Eire.

* * * *

Natalie Kimber of the Service Committee offices in Philadelphia needs more sponsors who will receive names and addresses of German Friends to whom packages can be sent. A package every two weeks is the aim for each sponsor. For names of persons in Germany other than Friends write to Emily Parker Simon, 328 North Charles Street, Baltimore 1, Maryland.

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Money loaned a year ago to a group of about a dozen local farmers to start a draft-animal cooperative was being repaid by members of the successful group this week to the Friends Service Unit in China. Using about eight of the oxen purchased by the group with the loan, the members brought into the Chungmou headquarters of the Friends Service Unit a total of three and one-half tons of wheat. This constituted approximately one-half of the total repayment. The remainder will be repaid after next year's crop.

* * * *

At the recent meeting of the Arbeitsausschuss, Executive Committee, of German Yearly Meeting it was stated that there are 298 members of the Yearly Meeting in Germany and 170 applications for membership. It is safe to predict that not nearly all of the applications were accepted. German Friends are very careful in receiving new members. There are some thousands of "friends of the Friends" and hundreds of attenders. There is no hall large enough to accommodate all who would attend if Friends should publicize their meetings, say German Quakers who know their communities.

* * * *

Within a few days after the ending of the Young Friends Conference, James Stein of Virginia Quarterly Meeting, Baltimore Yearly Meeting, had prepared two attractive, mimeographed folders on the Conference—one presenting the Quaker Volunteer Unit idea, and the other a program for his Quarterly Meeting whereby the Conference would be presented. That is responsiveness!

* * * *

Leslie Shaffer, secretary of the Friends World Committee, and European Friends attending the meeting of the World Committee in Richmond, will give reports at the Friends meetinghouse, 144 East 20th Street, New

York, on the evening of September 25, at 7:30. On the following Friday evening, at the same meetinghouse, September 26, at 8:15, Levinus Painter will show moving pictures of Africa Yearly Meeting.

NEWS OF OUR MEETINGS

Opposition by all Meetings to Universal Military Training featured Chicago Quarterly Meeting sessions, held August 2, at Watseka, Illinois. Evanston Meeting reported helping strikers against continued imprisonment as conscientious objectors to war, and also of seeking for the enactment of a state fair employment practices law; while other Meetings reported varied efforts for interracial fairness. Watseka reported more improvements at Friendsdale camp where some of the sessions were held and meals were served. Watseka reported having $9,000 in her rebuilding fund, while Chicago Meeting reported probable fall commencement of work on a new meetinghouse. A resolution was passed including an expression of conviction by some that "Essential Truths" should be included in printing of the new *Faith and Practice,* instead of being endorsed by title only.

* * * *

Oskaloosa Quarterly Meeting was held at New Sharon, Iowa, August 2, with John Harvey in charge of the opening devotions. A concern for return to the reading of God's word and for the reestablishing of the family altar was voiced by several. Leslie McCargar spoke at the eleven o'clock service. During the noon hour, the missionary societies held their usual session, when Lulu Jackson shared a paper on the significance of the word, "Whatsoever." The afternoon business meeting followed with yearly reports and nomination of officers and committees. Winifred Rowlins and John Hawkins of London Yearly Meeting, and also Harold Burnham of New England Yearly Meeting, were in attendance, each bringing greetings from their Yearly Meetings.

* * * *

Penn Quarterly Meeting was held on August 9, in the Denver meetinghouse. Although the attendance was not large, the responsibility was felt by those in attendance. Minnie and Ernest Zelliott, members of Des Moines, Iowa ,Meeting, and former members of Denver Meeting, were present. Minnie Zelliott spoke in Ministry and Oversight on the need for a positive peace testimony. In the afternoon, in the devotional period, she spoke on the need for quietness. In the meeting for worship, Lyman Platt based his message on Philippians, fourth chapter, continuing the thoughts on the peace testimony. The noonday meal was served by the women of the Meeting. The business of the Quarterly Meeting was conducted in a spirit of unity. There were expressions of appreciation for the service rendered by Stowell Sandmeyer, pastor of Denver Meeting, who will be leaving soon for another field. Reports of activities at Palmer Lake and progress of the building program were received with interest. A spirit of unity prevailed.

* * * *

The Young Friends group in Plainfield, Indiana, has grown since its inception with a membership of four in 1946, to a regular attendance now of twenty-five. Meetings are marked by a sincerity of purpose and interest in the work at hand. Material for lessons has been obtained from the *Penn Weekly,* and Quaker principles are to be studied soon. Time is given during Sunday school hours at Plainfield for presentation of Young Friends' concerns, and adults seem anxious to hear discussions of these matters and to cooperate in work which young people believe to be vital. In September, the new officers are installed. This year they are William Maxwell, president; Everett Stanley, Jr., vice-president; and Barbara Cronk, secretary. Everett Stanley, Jr., is also the new president of the Young Friends Union Quarterly Meeting. Several attended the Young Friends Conference at Quaker Hill this summer.

* * * *

One day when the Vacation School was in full swing at Central Friends Meeting, High Point, North Carolina, Canby Jones dropped in from one of his tours of visiting. He spoke of the experiences he and Eunice Jones had had in far northern Finmark, mentioning especially the joy the children there found in playing with a soccer ball which the Joneses had taken with them. When they left after six months, the outside covering had six patches on it and the inner section had been patched several times also. After hearing of this, one of those present asked whether the Vacation School might send them another ball to replace the one which had been patched so many times. Canby Jones suggested that in some places in Central Europe play balls were even more scarce now. So the children brought their money and the young people of the Meeting added to it, and today a new, first-quality soccer ball is on the way to a school teacher in Kassel, Germany, where it will be used on the school grounds for children who have no ball to play with.

* * * *

Charles Beals brought the Saturday and Sunday morning messages on August 9 and 10, at Ackworth Quarterly Meeting, which were held at Ackworth. He spoke on the "Royal Law," mentioned in James 2:8 and Galatians 5:14, when Jesus said that we should love our neighbor as ourselves: that we should be concerned for our own soul and for the welfare of our neighbor's soul. On Sunday, he gave an unusual explanation of Luke 20:19-26, challenging the thinking upon the subject; "What things belong to Caesar and what things belong to God?" He said that all that we have belongs to God, and we are responsible to God for all we possess. The presiding clerk for the coming year is Paul Michener of Ackworth, and the recording clerk, Mabel Smith of Motor Meeting. Walter Teuwissen, pastor of the Indianola Presbyterian church, spoke to the young people on Sunday afternoon on the subject of "Fools," saying that we go to great effort to maintain our reputation in the eyes of men, but do not put forth much effort to maintain our reputation in God's sight.

* * * *

The Friends Meeting at Oberlin College had a small, but active membership of fifteen persons this year. Seven years ago it initiated the "Share-a-meal" plan, whereby ten cents per student from one evening meal a week is put into a fund for AFSC relief. During the past year over $5,000 was realized, and other educational institutions have adopted the plan. The Service Committee also shares in the student's Consolidated Relief Drive to the amount of twenty per cent, the goal for which was $15,000. In 1945, the Meeting initiated parcel shipments by college dormitories, each dormitory adopting a family and sending a parcel each week to them. During 1944, work began for the AFSC Clothing Committee, the amount shipped increasing each year until this year over three thousand pounds were shipped. The work has spread to townspeople and school and church groups in neighboring communities. When the Service Committee in 1946 appealed for grain, Oberlin Friends, most of whom are students, gathered and delivered sixty-five hundred pounds of grain and more than one hundred dollars.

* * * *

"The Friends in First Friends" of Whittier, California, consider themselves continually fortunate in having the Yearly Meeting held in their midst, which is always an inspiration. This year, Errol T. Elliott and other visitors ministered to their needs, The recently concluded thirteenth annual Institute of International Relations again brought them information and inspiration, with Norman Whitney of Syracuse University speaking at the Sunday morning service for worship and Eddie Asirva-

tham of India speaking at the union evening service.

Whittier Friends are also thankful for the scores of visiting Friends who are in their services every Sunday. At least sixteen states were represented at one recent service. During this summer, many Friends have taken the opportunity for travel and have dropped in on Whittier Friends during their services. Whittier Friends have also been helped by their members who have taken trips East and have visited other Friends Meetings. Seven of Whittier's young people attended the Young Friends Conference at Richmond. Plans are now being made for the work of the new year.

* * * *

Activities sponsored in the field of Christian education in the Clinton Corners' Friends Meeting this spring have included participation in a Leadership Training School with the Poughkeepsie and Clintondale Meetings; Sunday evening adult study groups; and a very successful vacation school. One of the study groups considered the history of the Meeting, beginning with recent events and activities, then moving backward to the first Friends who came to New York state. The vacation school had an enrollment of thirty-five children. A nursery class was taught by Lois E. Brown that followed with interest the adventures of "Martin and Judy." Mabel K. Burhans taught the next group, using "Homes Around the World." William McCracken taught the primary boys, following a study of "Outdoors in Palestine." A group of eleven juniors, with Elmer H. Brown teaching the class, worked in the most interesting book, *Jesus, the Carpenter's Son*. The music period was under the capable direction of Mildred Bowman. A closing program was well received, as selections from their daily work were interestingly presented by the children. A collection for the school next summer was received.

* * * *

Lynn Grove Quarterly Meeting was held in Lynnville, Iowa, July 19-20, with a good attendance. Ermin Perisho, former pastor, gave the eleven o'clock message on Saturday. He, with his wife, Ruth, and daughter, Mary, were on vacation from their work as missionaries among the Indians in Wyandotte, Oklahoma. Charles Beals was present and spoke helpfully at the Sunday morning worship service. In the afternoon and evening, Winifred Rawlins, a member of the Friends Peace Committee of London, England, spoke on the subjects of peace and universal compulsory military training. Several from Lynnville were in attendance at the International Sunday School Convention held in Des Moines, and twelve young Friends attended the Young Friends Conference at William Penn College, beginning July 28. Daily Vacation Bible School was held from June 28 to July 11, in the Friends church, with the Church of God joining in. Velma Kooistra, graduate of the Central Bible Institute of Springfield, Missouri, was superintendent. The enrollment reached one hundred and three with an average attendance of seventy-five. On July 13, a demonstration program was given. Ed and Aurora Thompson, pastors, have consented to serve Lynnville Friends another year.

HORIZON

The National Catholic Evidence Guild is sending young men and women out into street meetings, where they speak on behalf of the church in an effort to win converts.

* * * *

The 157th annual convention of the Protestant Episcopal Diocese of South Carolina voted to admit Negro Episcopal clergymen and laymen to future conventions as delegates. The proposal must be voted again next year to take effect.

* * * *

The World Council of Churches, from its headquarters in Geneva, is sponsoring a rest home for fatigued and underfed church workers in Europe. The home is "Casa Locarno" in Switzerland.

* * * *

A bicycle tire is not a luxury, in case some one writes you for one. Bicycles are necessities in much of Europe. Church World Service helps the pastors there by sending bicycles and tires whereby they can minister to widely dispersed groups.

* * * *

A "Boys' Town" is being operated near Frankfurt, Germany, under joint sponsorship of a local Y.M.C.A. and The World Council of Churches. Delinquent youths of the railway stations and black market operations are now electing their own "Mayor." They live in a tent city.

* * * *

The Corporation Counsel of the District of Columbia has ruled that minors may drink in saloons. The saloonkeeper and his assistants cannot sell directly to the minor but they may sell to a mature person and have the drink passed along to the minor for consumption. This is the Nation's Capitol and we ought to be up to date!

* * * *

Leslie B. Moss, executive director of Church World Service, has returned from visiting in the Far East. He wrote from Siam and the Malayan peninsula, "Unrelated pieces of mission work, no matter how good, have no definite service for the peoples in this part of the world. We reiterate, again and again, that the world is too strong for a divided church, but that is as far as most of us get in actual planning."

CONTRIBUTORS

COSETTE EASTERLING—2605 West Ohio Street, Apartment 1, Indianapolis 22, Indiana.

BURTON S. W. HILL—Minister, Friends Meeting, Eden at Donahue Street, Cincinnati, Ohio.

SETH HINSHAW — Friends minister, 401 North Street, Asheboro, North Carolina.

DOROTHY MUMFORD WILLIAMS — 105 Ridge Street, Glens Falls, New York.

RUSSELL E. REES—Minister of Chicago Monthly Meeting, 2208 West 111th Street, Chicago, Illinois.

STOWELL SANDMEYER—Student at the Iliff School of Theology, Denver, Colorado.

HAROLD SMUCK—Minister to Young Friends of Western Yearly Meeting, Plainfield, Indiana.

HAROLD N. TOLLEFSON — Executive Secretary, Baltimore Yearly Meeting, 721 St. John's Road, Baltimore 10, Maryland.

HENRY M. VORE — Retired minister, living at Ackworth, Iowa.

BIRTHS

COMBS—To Lyman Perry and Harriet Elliott Combs, a son, Craig Elliott, on September 3, at Indianapolis, Indiana.

OSBORNE — To Lindley Murray and Dorothy Arnold Osborne, on July 25, a daughter, Dorothy Elizabeth, at Plainfield, Indiana.

MARRIAGES

PILBURN-ZELLIOT — Carolyn Ann Zelliott to Marvin F. Pilburn on August 31, in the First Friends meetinghouse at Des Moines, Iowa. The repeating of vows after the manner of Friends was combined with parts of the Methodist service.

BROWN-BAKER — Mary Elizabeth Baker, daughter of Mr. and Mrs. James T. Baker, to Cecil Brown, Jr., son of Mr. and Mrs. Cecil Brown, both of Friendswood, Texas, at the Friends meetinghouse, on August 12, with Leonard E. Wines officiating.

TIMMER-HENDERSON — Dorothy Ann Henderson, daughter of Marie Canaday Henderson of Vermilion Grove, Illinois, to George William Timmer of Villa Park, Illinois, in the Vermilion Grove Friends meetinghouse, on August 24, with Albert L. Copeland officiating.

DEATHS

WHITE—Josiah White on June 1, at Belvidere, North Carolina, aged eighty-four years. He was the son of David and Isabella Wilson White. He was a lifelong and active member of Piney Woods Friends church. Surviving are the widow, Ellen B. White, and three children, Mary W. Wiggins, Margaret S. White, and David J. White. Services were conducted by Bertha S. White, John C. Trivettee, and Howard W. Cope.

JOHNSON—Ida Conover Johnson on July 16, at Oskaloosa, Iowa, aged eighty-five years. She was the daughter of Levi and Mary Elizabeth Conover, a native of Iowa, and a Friend since 1899, and was active in church and community affairs. She was united in marriage with William A. Johnson, who preceded her in death. Surviving are four sons, Clifford of Chicago; Cecil of Aurora, Iowa; Chalmers of Oskaloosa; and Harold of Des Moines; eleven grandchildren; six great grandchildren; and a sister, Louetta Conover.

STALKER—Althea Winslow Stalker on July 23, at Charlestown, Indiana, aged seventy-seven years. She was the daughter of Seth and Asenath Morris Winslow, born in Washington County, Indiana, where she later became a teacher. She was a convinced Friend and member of Blue River Meeting. She was united in marriage with Elmer E. Stalker, who preceded her in death in 1933. She was active in community and church affairs. Surviving are two daughters, Frances Conn and Harriet Lantz; a son, Buford, and two grandchildren. Burial was in Crown Hill Cemetery at Salem, Indiana.

VACATIONING IN ARIZONA?

Sunset Point, small, year-round guest ranch near Tucson, Arizona, offers the best in comfortable, modern accommodations, home cooking, restful atmosphere, and magnificent scenery. Altitude 4,500 feet. Write Alice Shoemaker, Oracle, Arizona.

HAYDEN'S WHEAT GERM is available again. Quakers who want to quicken their step can secure 3 packages for $1.00 postpaid ($1.15 west of Mississippi and in Florida). Mail check to Perry Hayden, President Dynamic Kernels Foundation, Dept. A. F., Tecumseh, Michigan.

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LOCAL MEETING DIRECTORY

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN
Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washtenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washtenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7966.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:30 p.m. supper) every first Friday. Phone Plaza 9670 or George Watson, Butterfield, 2592.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p. m.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., George H. Moore, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each sunday at 11:00 a. m.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY
Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

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THE INN

As this is being read the Pocono Mountains of northeastern Pennsylvania are coming forth in a blaze of autumn glory. Near us the prevailing trees of the forest are oaks of several varieties. Over the other side of our horizon, beyond friendly Wismer Mountain, beeches and maples make up the woods. Scattered everywhere are many pines and hemlocks making a giant Turkish rug of the mountain sides.

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INFORMATION WANTED

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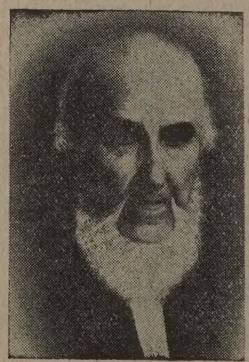
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